

/164 cont. /

593 culture to the maternal uncle. Another phenomenon /165/ that
178 develops in this type of marriage is the appearance of paternal
-596 relatives who are gradually acquiring places in kinship to the
point that they almost hold positions similar to those held in our
society. In fact, the children of a marriage so constituted begin
to consider their father within the boundaries of their relatives;
initially, he was not so considered, but by degrees, he is ac-
quiring this manifest recognition in the act of their taking sides
with him, being represented by him on outstanding occasions such
as marriage, receiving help and assistance from him, and later
on being his legitimate heirs.

In the classical Guajiro home the outstanding authority is
that of the maternal uncle, who surpasses the eldest person in
order of importance. There can, however, be an exception
when another of these relatives has acquired a position that is
not only more prominent than any of his brothers but also extends
its radius of action to all the clan group and even passes on to
other clans. Individual personal merit or wealth may be the
cause of the elevation of his status, which is fully recognized
within the family to the point that he may supplant the brother
who by chronological order he ought to obey. According to the
[561] old order, age was the index of the exercise of authority, an
arrangement that defined succession in case of death.

596 It also may occur that in any one of the different homes
formed by each one of the sisters of a family, preferential
deference and recognition is given to one of the sisters without
taking into account the hierarchy established by age, status, etc.

This preference is due to the affinity shown by the mother
for one of her brothers, a preference that has a reciprocal effect
extending to the sons of the sister from whom he will receive
greater respect. Beside respect the influence goes deeper and the
effective assistance of this brother is greater than that rendered
by the others. This is shown especially by his gifts at the birth
of the children of the sister and above all by his taking charge
personally of educating them in pasturing and in masculine

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484 grating from one locality to another the *Goajiro* generally dismantle their houses and take them along, piling the poles and thatch on the backs of burros. Sometimes, however, they leave them for their own or someone else's use in the future.

DRESS AND ADORNMENT

291 *Goajiro* dress has changed little since the time of Nicolás de la Rosa (18th century). Men normally wear only a breechcloth, a necklace, and a head band with feather attached (pl. 72, top); but when traveling, [484] paying visits, or receiving company they wear a large loincloth with many folds, a mantle (nowadays of bright colors), and an immense sash, in which they carry their arrows. A knitted string bag is hung from the waistband. In towns trousers and shirts are worn. The women wear a cotton dress, sometimes made like a simple sack with holes cut for the head and arms. The puna—long strings of beads passing over both [301] shoulders, crossing each other on the breast and back and held in place by a sash or belt of beads (the sirapo)—is placed on a female child a few months after birth and gradually augmented according to [561] the parents' wealth and the child's age. Black beads are generally used [384] for the sirapo, colored ones for the puna. A married woman wears the [381] puna until her first confinement. After her seclusion at puberty, a robe, sometimes containing 8 or 10 yards of embroidered material, is also worn by a *Goajiro* woman, but the loosely folded cloth which was her sole covering before puberty is still worn beneath it. Women, unlike men, are modest and avoid being seen naked.

301 Some young girls have as many as 100 turns of beads around their waists, as well as many around their wrists and ankles. Red coral is [306] preferred, but most beads are made from seeds or coconut shell and [401] are cut out by means of a hollow metal reamer twirled rapidly between the palms. The perforated shell may then be used as a colander. Glass and porcelain beads and earrings are also worn. The most prized orna- [172] ments are the tumas—polished and perforated stone ornaments found in some of the old graves. On dress occasions necklaces of beads and gold ornaments are worn. These, found in *Tairona* graves, are fashioned in the form of tiny animals, frogs, turtles, etc.

302 The men, except the medicine men, wear their hair short, kept back by a ring or crown made of plaited straw, or of wool with a tassel behind. Often the two are combined and adorned with a couple of feathers in front; or the whole may be made of feathers. For protection against [751] mosquitos and sun both sexes paint their skin with powders made from [386] rotten wood, a black stain made from a wild nut, and another color extracted from leaves and mixed with fat. After puberty women cut their [384] hair short, keeping the shorn tresses in a bag hung from the roof; henceforth they never let it grow beyond the neck. They make designs on